551 ripó, only the medicine man has a name which
[756] cannot be divulged. When there is no Christian term, parents call their children affectionately after colors or according to the kind of hair they might have. Other people designate them by their clan, e.g., son of *túgwa*, etc., which in Talamanca, at least, has all the significance of a family name. On the Pacific side, the non-baptized are called brother (*taže*) among the Bribri. *kutá*, meaning "sister," is not used for non-baptized people. All children receive a pet name at birth from their mother. One Bribri informant was called *kLeLe*, a term which he could not interpret apart from the fact that it was an endearing one. Animal names are also given and are used only by the immediate family. In public, Spanish names are heard. Cousin is used generally for both sexes as an affectionate term (for a more detailed list *see* Kinship Terminology).

881 **Puberty.** Girls start to menstruate between
[145] 12 and 14. On this first occasion a house of plantain or banana leaves is constructed apart from the dwelling and so arranged that light is not permitted to enter (*see* Tabus). The girl is fed only by her mother and follows a strict
[262] diet consisting almost entirely of fruits, with
[271] the exception of bananas, and no salt. Furthermore, she cannot drink water other than that from a well or a place where the water is not flowing. When her period is over, she bathes in a spring that is almost dry. The medicine
[756] man gives her copal (*Protium Costarricense*
[824] [Rose] Engler) bark to chew and a drink made
[278] from plants and roots. This beverage prevents menstruation for two months. After that the
841 flow comes regularly. At no time when men-
[264] struating can the girl serve men at meals, and
[262] during this period she must stay aside even in her home, abstain from salt, and drink from a gourd apart from the rest.

854 **Education.** The overindulgence of babies is
[862] common and they are weaned anywhere from
[855] one and a half to two years of age. They are held continually in someone's arms, carried on the back, or swung in a hammock. In Talamanca and Chirripó, the customary manner of

846 also can mean "feces" and "bread." *pa* means "around
756 one." *kusk* is "to bathe."
192 [189] Segarra y Julia, 1907, pp. 552–53.
[188] Pittier, 1938, pp. 27–28.

carrying a baby or small child is astride the hips held by a cotton cloth or *mastate* (*see* Bark Cloth) strip. One never sees a baby crawl and they are given anything they cry for. It is interesting to note that habits in connection with excretion are taught practically from birth. The child is taken out of the house and held up while he does his needs. He is not allowed to do so on a lap nor in the dwelling itself.

The family is very close. It is not unusual to see a mother put her arm around a son, or a father lie in a hammock with his small children beside him. Parents pay attention to personal details, such as wiping a child's nose or washing its face. There are not, however, regular meal hours. One eats when there is food and when one is hungry. The Pacific Cabécar copy the rules of the school and eat three times a day in their own homes.

Almost as soon as they can walk, both sexes are taught to swim and help to make fires, using the fire fan and blowing. Girls are taught to pull their skirts between their legs when sitting on the low benches or on the ground before the hearth. At the age of seven, they begin to clean the house, cut fire wood, and cook. The boys cut wood, fish, and hunt, using small arrows for training. When the adults are out in the fields or hunting, children up to ten years old stay at home to tend the fire and to work about the house. Parents also are responsible for teaching tribal customs, for example: the clans with which one can marry; tabus; the baptism of one's self with salt water when seeing the sea for the first time,[104] etc.

In Talamanca and Chirripó, there is no school and all lore is learned by word of mouth on rainy nights around the hearth. "Study" is restricted to those preparing to be medicine men (*see* The Medicine Man), who must undergo a severe apprenticeship, or in a less lengthy manner to those who want to have some connection with the handling of the dead (*see* Death). Games are limited and simple. Small children take pebbles or grass in their toes and try to place them in a straight line. Often they play with mud daubers' nests or similar objects connected with their environment. Boys play at marksmanship with a bow,

[104] Pittier, 1938, p. 20.